241
824

[English], Portuguese or Tupi Term	Mundurucu Name
large bean	ueitei
banana	acoubá
S. Tomé banana	acoreqempá
large taja	pan-an-uan
maniqueira	mocerá
reed	bepa
jamaru (gourd)	uiaia

[120]

Wild Fruits
Fruits of the forest and brush

222
824
137

Pará chestnut [Brazil nut]	hennain
assaí	oaporeme
muriti [fruit of that palm]	inherepeá
bacaba	haruruxê
patauá	uadhu
uxi	taruá
pequiá	xaá
abio	anacareá
forest caju	herecerá
maracock? [passion fruit]	maracuiá
bacuri-pari	uaremeça
sage	utuá
araticu	bocubocu
mocajá	uacuriá
anaja	uaritaia
copu-ahi	acarapá
pajurá	cobican-a
cumai ([Port.] solvashinha [small sage])	iubaá
massaranduba	cirara-â
forest cacao	uadherá
jutaí or jatubá	[sic]
copu-assu	acarapá

Fruits of the Fields

222
824 jaboticaba
137 mangaba
field caju
axiua
muruci
marmelada
field araticu
pineapple

jubã
unhua
hacerãcaraũ
eten-ã
quenhen-ã
hera-ã
bocubocu baru
iparã

252 Daũ is the favorite food of the Mundurucu. It is prepared
137 with Pará chestnuts.

This nut is quite well known, for the province of Pará yearly exports it to Europe by the thousands of hectoliters.

It is known in Europe as the Brazil nut, and contains sixty per cent light and delicately flavored oil.

252 To prepare daũ, the Mundurucu cook the nuts, peel them, soak them, mash them, place them in a pot, cover them with leaves, and allow them to smoke for eight days. [121]

This paste undergoes a sort of fermentation and exhales a strong odor.

Then they mash it again and place it in a pan on the fire.

Thus prepared, daũ keeps for a long time.

262 They also make another kind of daũ from the same nut; once cooked and mashed, it is mixed with fish or meat.

The Mundurucu also feed on banana mush; yam mush; porridge of manioc flour mixed with assai; patauá; bacaba; and maniqueira mush.

[272] In summertime they drink a sort of refreshing beverage made from wild beans which they call uteima.

[273] They do not appear to use alcoholic beverages or to become intoxicated.

261 They are very frugal. When game is scarce on rainy winter days, they subsist on sweet potatoes, yams, chestnuts, daũ, etc.

251 They preserve the flesh of game by smoking it slowly over the fire in the accustomed manner.

2: Kruse M-5 (no date) 1934
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609 Madeira and the Xingú are not *pariwat* to the Tapajós Mundurucú; they are *bari'pnyc*, "relatives", as explained previously.

The Brazilians are called Baracereru. They are held in esteem, as are also the Parowat, the inhabitants of Belém do Pará, and the Biudecaneruwat, the inhabitants of the capital. The "Cearenser" [people of Ceara ?], the Carawat, known as "Messerhelden" have a bad reputation. The *judeu'nyc*, the Jews, are hated, as having [731] treated the Mundurucú very badly; after a certain Jew brought in measles on the Cururu and the Barra in 1826, starting an epidemic to which a large number of Mundurucú and Apaicá fell victims, friendship became definitely a thing of the past.

Some Notes on General Culture

241 The basis of the economic life of the Mundurucú is hoe culture. They maintain that formerly manioc and all other domesticated plants were unknown among them and that they used to obtain their food supply solely through hunting and through gathering [41] wild fruits. In their hunting they use arrows made of single [231] pieces of wood. The Mundurucú never kills his domestic animals, but he will partake of such meat if another has it at hand. The [223] wild fruits are gathered by the women. Shortage of food can 261 easily prevail, but is not the rule. If meat and fish are lacking, there are wild fruits and the products of the gardens. For the rest, the Mundurucú endures enforced fast with stoic patience without indulging in futile complaints.

342 The Mundurucú remember well the time when they used huts with conical roofs. These huts have now been superseded by quadrangular ones with the corners almost always rounded off.

776 The Mundurucú have a very clear and sharply defined belief in a Supreme Being. He is called Karusakaibê, and appears to have been a historical personage. He is prayed to; I have gathered a collection of such prayers. More about him will appear infra.

562 More too will be said below about social organization as it prevails among the Mundurucú, which topic is a chief one of the present paper. The foregoing summary data are given merely as a background. As regards social organization we may however premise here that the man holds a position of predominance among the Mundurucú. Nevertheless the woman is decidedly respected. [855] On the part of both man and woman, love for the child is marked.

[See errata sheet, category 116, p.57—A.—Analyst]

4: Horton E-4 (no date) 1948
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Santarém and *Gurupa* in 1780 and again in 1784. They attacked the *Mura* in the Madeira River region and a few years later dispersed their southern neighbors, the *Parintintin* (*Cawahiwa*). Their next expedition, involving an army of some 2,000 warriors, is said to have crossed the Xingú and Tocantins Rivers and to have reached the western limits of Maranhão Province. The expedition is said to have been defeated and turned back by the *Apinayé* (see Strömer, 1937), but according to Nimuendajú, it may be doubted that the *Mundurucú* actually went so far east. A Neo-Brazilian punitive force fought a 3-day battle with them on the Rio de Tropas (ca. 1794). Peace was established in 1795 or 1796.

Except for minor conflicts with neighboring tribes, the *Mundurucú* abandoned warfare and gradually relinquished the great territory they had seized. Missions were established on the Tapajóz in 1799 and on the Madeira in 1811. By 1885, the *Mundurucú* still living on the Madeira River had been sufficiently acculturated to be described as "civilized" (Hartt, 1885). A few of the villages of the Tapajóz region are said to preserve as much of the old culture as can survive without military organization, warfare, and head hunting (Strömer, 1932).

The site of the tribe prior to its northward drive along the Tapajóz is not definitely known. Kruse (1934) believes that they lived adjacent to the *Apiacá* in Mato Grosso; Martius (1867) thought that language and customs pointed to an origin still further south. It is Nimuendajú's opinion (personal communication), however, that the *Mundurucú* were originally located on the Río de Tropas, where their principal settlements are found today and where the punitive expedition of 1794 found their chief military strength. *Mundurucú* legend attributes their origin to the town of Necodemus in this area.

CULTURE

SUBSISTENCE ACTIVITIES

The *Mundurucú* subsist partly on horticulture and partly on hunting, fishing, and gathering. Tocantins' (1877) list of plants cultivated by them includes two species of manioc, sweet potato, pineapple, sugarcane, various peppers and beans, and several species of bananas. Other authors mention cotton, tobacco, and genipa. Tocantins names some 30 noncultivated plants utilized in *Mundurucú* economy. Martius (1867) says that this tribe formerly gathered wild rice along the Madeira and Irariá Rivers. They eat ants, larvae, and honey.

Some of the *Mundurucú* now have cattle. Though they do not use these as food, they will eat the meat of domestic animals if it is offered them.

In the aboriginal culture, wild fowl were kept in cages to provide plumage for the featherwork described below.

The *Mundurucú* are said to show great affection for their dogs. Women suckle puppies; when a dog dies it is given the same form of burial as a human being.

There are no published descriptions of *Mundurucú* hunting techniques, but accounts of hunting rituals indicate that tapirs, peccaries, hares, deer, and agoutis are hunted. One ritual simulates the use of a runway of stakes to trap peccaries. Intensive hunting occurs during the summer, when many families occupy temporary huts in the brush.

226 These communal fishing trips were usually undertaken by the people of one village but occasionally involved hundreds of people from several communities. The efficacy of this system of fishing can be attested to by the writer who took part in one such expedition in which over one hundred people from four different villages participated and approximately three tons of fish were killed. The fish were preserved by smoking, salting, and sun drying and remained edible for a period of one week to ten days. Modern timbó fishing is done in the same manner as in aboriginal times. This is also true of the gathering of wild fruit, nuts, and berries.

[251]

●222

Gathering of wild vegetable products

Gathering is and was the least important subsistence activity and food source among the Mundurucú and was often done incidentally to hunting, fishing, or trips to the gardens. Among the main articles gathered were several species of palm fruit, Brazil nut, the fruit of the caju tree (Anacardium coryabosum), wild cocoa, mangaba, and several varieties of berries.

Those wild vegetable foods found only at long distances from the village were always gathered by the men on the way home from hunting, especially if they had been unsuccessful. When the fruit trees were near the village, one man or an older boy usually went out with a party of women, the boy to climb the tree and get the fruit, the women to carry it home. Climbing was done with climbing ring, a

222 Climbing was done with climbing rings, a [illegible] 23
loop of vine passed around the feet causing sufficient pressure of the feet against the sides of the trunk to enable the climber to ascend the tree lightly by a series of jumps. For fruits located far out on limbs, hooked sticks were used to drag the limbs down or the climber chopped the limb off. These fruits were not a staple, but they were a valuable adjunct to the diet and a greatly appreciated delicacy.

241 Horticulture

Munduruku gardening was done by the slash and burn method used all over the tropical areas of the New World. The garden was cleared of trees and underbrush at the end of the rainy season, the felled vegetation was allowed to dry throughout the dry season, and the plot was burned over before the first rains. [illegible] were dragged off to one side and the ground was then ready for planting after the first rains, usually in the beginning of September in this region.

Among the plants of New World origin planted by the Munduruku were several varieties of bitter manioc (Manihot utilissima) and sweet manioc (Manihot spp.), yam (Dioscorea sp.), sweet potato (Ipomoea batatas), maize, beans, squash, pineapple, and pepper. At some time after the advent of the whites in the Eastern Hemisphere such plants as banana, rice, potato, and sugarcane were introduced. Cotton, although native to the New World, was not adopted and used by the Munduruku until the 19th century. The staple garden product and chief starch source of the Munduruku was bitter manioc.

12:Murphy E-5 (1952-1953) 1960
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timbó parties the water is poisoned by two or three separate groups at points about 1,000 feet apart along the stream. As soon as the fish begin fleeing downstream from the group farthest upstream, a sentinel stationed a short distance downstream gives several loud shouts to the next group, signaling them to start beating the drug into the water. The fish thus have little opportunity to escape to pure water. To prevent any from making their escape, a dam made of branches set into the stream bottom is sometimes placed about a mile or two downstream from the fishing location. A space is left open until the morning of the fishing to allow fish to swim upstream during the night. This system is particularly effective to catch the matrinchão (*Brycon brevicauda* Günther), which ascends the smaller streams every night to sleep and then returns downstream with the coming of day.

These communal fishing trips are undertaken by as many persons as can conveniently gather together; lack of canoes and the long distances between rubber-avenue dwellings limit the size of these gatherings among the contemporary campineiros. The efficacy of this system of fishing is remarkable. My wife and I took part in one such venture on the Cururú River in which more than one hundred people from four different villages participated, and approximately two tons of fish were killed. The surplus yield is preserved by smoking, salting, and sun drying, but due to the crudity of the process it remains edible for a period of only one week to ten days.

GATHERING OF WILD VEGETABLE PRODUCTS

Gathering of wild vegetables and fruits is and was the least important subsistence activity and food source in Mundurucú economic life; it is often done incidentally to hunting, fishing, or trips to the gardens. Among the main

12:Murphy E-5 (1952-1953) 1960
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222 articles collected are several species of palm fruit, the Brazil nut, the fruit of the *cajú* tree (*Anacardium corymbosum*), wild cocoa, *mangabe*, and several varieties of berries.

222 462 Wild foods found only at long distances from the village are always gathered by the men on the way home from hunting, especially if they have been unsuccessful. When the fruit trees are near the village, one man or an older boy usually goes out with a party of women, the male to climb the tree and get the fruit, the women to carry it home. Climbing is done with the climbing ring, a loop of vine passed around the feet, which gives sufficient pressure of the feet against the sides of the trunk to enable the climber to ascend the tree lightly by a series of jumps—similar to the principle employed by our lumbermen using a belt. For fruits far out on limbs, hooked sticks are used to drag the limbs down, or the climber chops the limb off. [262] Fruits are not a staple food, but they are valuable adjuncts to the diet and greatly appreciated delicacies.

HORTICULTURE

241 Mundurucú gardening is done by the slash-and-burn method used throughout the tropical areas of the New World. The garden is cleared of trees and underbrush at the end of the rainy season, the felled vegetation is allowed to dry during the dry season, and the plot is burned over before the first rains. Burned branches and the smaller trunks are dragged off to one side and the ground is then ready for planting after the first rains, which usually occur in the beginning of September in this region.

241 262 Among the crops of New World origin planted by the Mundurucú are several varieties of bitter manioc (*Manihot utilissima*), which form the dietary staple, sweet manioc (*Manihot aypi*), yam (*Dioscorea sp.*), sweet po-